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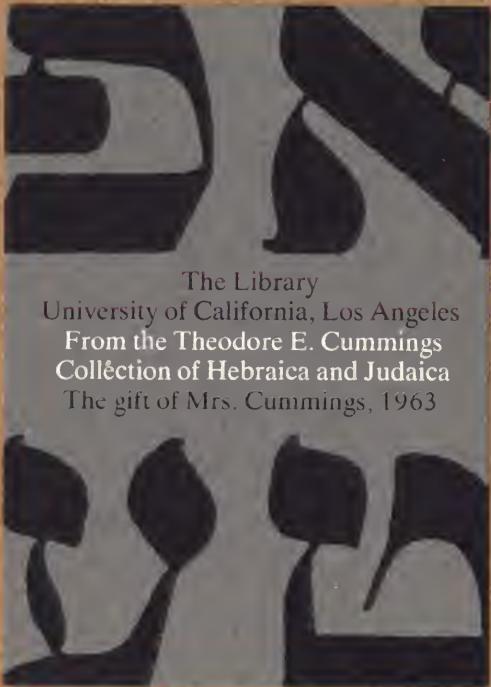
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ZIONISM IN THE BIBLE



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54.

ZIONISM IN THE BIBLE

BY

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ארץ ישראל



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Zionism in the Bible.

IS there any obscurity about the passages in the Bible that promise the land of Israel to the people of Israel? Do these promises permit us to look forward to an existence in which the Jewish people, as a people, will always be scattered among the nations, and may we interpret the "Jerusalem," on which we ask God's mercy, and the "Zion," which we pray may be seen with our own eyes, as spiritual things, not really to be rebuilt on the soil or seen with the eye? What does the Bible say? Let us begin at Genesis and examine the texts.

Jewish religion and Jewish nationality both begin with Abraham and the Promised Land. Entering Canaan from the north, the Chaldean emigrant directs his progress steadily towards the south, moving from place to place till he reaches the furthest limit of the land. The Plain of Moreh will be memorable for ever as the scene of the first Jewish revelations. There the first Jewish altar was erected. The altar which Abram erected was "to God who appeared unto him," that is, it was a commemoration of the vision of Abram. Here Abram was divinely informed that he was in the land destined to be his. He was at the spot on which the great Temple, to be set up by his descendants, would stand. Here he builds an altar:

"And God said unto Abraham,
Go thou from thy land,
And from thy kindred, and from thy father's house,
Unto the land which I will show thee:
And I will make thee a great nation,
And I will bless thee, and I will make thy name great;
Therefore be thou a blessing,
And I will bless those blessing thee;
But those making light of thee shall I curse;
And all the clans of the earth will bless themselves with thee."
(Gen. xii. 1-3.)

Abram is called to separate himself from his kindred in order to become the father of a chosen seed of blessing. He is summoned to leave his native land and go forth into "a land which God will give him for an inheritance." He is assured that in this land his name will become a blessing to all the clans of the earth. Abram obeys the call, and thereby gains the blessing as an inheritance. He goes forth into the land of Canaan; and in the midst of that land, at Shechem, by the oak of Moreh, he is assured that he is in the Promised Land.

The original promise is unfolded still further :

"Lift up now thine eyes and see, from the place where thou art, northward and southward, and eastward and westward: for the whole land which thou art seeing, to thee will I give it, and to thy seed for ever, and will set thy seed as the dust of the land, that if a man be able to number the dust of the land, thy seed also may be numbered. Arise, walk about in the land to its length and to its breadth, for to thee will I give it." (Gen. xiii, 14-18.)

The Promised Land is enlarged from "this land" as seen at Shechem, to "the whole land" which he could see from the hill country of Judah, "northward and southward, and eastward and westward"—"its length and its breadth."

The prophecy then declares that it is not immediately to pass into the possession of the seed of Abraham. There is to be a period of four hundred years of bondage in Egypt. A fourth generation will return from bondage and take possession of the Promised Land. This prediction is precise in describing the extent of the land. It is to embrace the territory from the river of Egypt to the Euphrates. The lands of eleven nations are specified, including the aboriginal population, the tribes of the Canaanites, the Syrian Hittites, and their associate nations. A vast territory is assigned as "an inheritance to the posterity of Abram." (Gen. xv., 18-24.)

This blessing of Abram is in close connection with the establishment of the Abrahamic covenant, which is sealed by the sign of circumcision, and accompanied by an expressive change of name.

"I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell upon his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many

nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham : for a father of many nations have I made thee and I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God." (Gen. xvii. 1-8.)

The Promised Land, if also the "land wherein thou art a stranger," is to be "all the land of Canaan." The blessing of Abraham becomes the inheritance of Isaac. The children of Abraham by Hagar and Keturah, his concubines, separate themselves and become heads of tribes and nations. The Pentateuch gives an account of the appearance of God to Isaac when he went up to Beersheba, in which the Abrahamic blessing is assigned to him without enlargement.

"It is I, the God of Abraham thy father ; fear not, for I shall be with thee, and bless thee, and multiply thy seed, for the sake of Abraham my servant." (Gen. xxvi, 24).

The blessing is transmitted to Jacob :

"May God give to thee the dew of heaven
And of the fatness of the earth,
And abundance of corn and new wine.
May peoples bless thee,
And nations do thee homage :
Be thou a mighty one to thy brethren,
And let the sons of thy mother do thee homage.
Cursed be those cursing thee,
And blessed be those blessing thee.

(Gen. xxvii, 28-29.)

The fruitfulness of the Promised Land is here emphasised. The blessing is enlarged in a vision of God granted to Jacob on his way to Haran :

"And he said, It is I, the God of Abraham thy father, and the God of Isaac. The land upon which thou art abiding, to thee will I give it and to thy seed And lo, I shall be with thee, and keep thee in every place whither thou goest, and bring thee back to this land. (Gen. xxviii. 13-16.)

This prediction is a reiteration of xii. 1-4, and xiii. 14-17).

The aged patriarch upon his dying bed, in accordance with the traditions of his family, is about to pronounce his blessing, and the spirit of prophecy comes upon him. He then divides the Promised Land as if it were already in his possession.

This prophecy is based upon the covenant with and blessing of Abraham, and extends it ; it brings out new and important

features. And when Jacob comes to Judah he singles out his tribe as the ruling tribe, the directing centre of all the tribes.

“ O thou, Judah, thy brethren will praise thee ;
 Thy hand will be on the neck of thine enemies.
 The sons of thy father will do homage to thee.
 O lion's whelp, Judah !
 From the prey, my son, thou dost go up.
 He doth bow down. He doth lie down as a lion,
 And as a lioness. Who will rouse him ?
 The sceptre will not depart from Judah,
 Nor the ruler's rod from between his feet,
 Until that which belongs to him comes.
 And he shall have the obedience of the peoples ;
 Binding to the vine his ass,
 He doth wash with wine his garment,
 And with the blood of grapes his clothing ;
 Dark flashing his eyes with wine,
 And white his teeth with milk.”

(Gen. xlix. 8-12.)

The essential idea which Jacob found in the Abrahamic covenant was the Promised Land. His whole life and experience as an exile and a wanderer had caused him to lay hold of this feature with all the strength of his soul.

It is this element of the promise that has the highest development in his prophecy. The Promised Land is to be conquered from the original inhabitants. Judah, with lion-like heroism and power, shall lead the van of his war-like children. The patriarch's glance follows the fortunes of this victorious march, and discerns its goal of conquest. The patriarch, after assigning the headship to Judah, enlarges upon the fertility of the land which Judah is to enjoy and in which the other sons are to share.

These blessings of the tribes are inherited in the course of the history of Israel. They reach beyond the conquest of Canaan by Joshua and Caleb. They transcend the victories of David and the wealth of Solomon. They constitute the most precious of inheritances, they are the very foundations of the entire religion of the Jewish people.

The blessing of Jacob, which has been the comforting hope and traditional ideal of the Hebrews during the dark years of Egyptian bondage, began to realize itself when Moses was commissioned by God to deliver Israel from Egypt.

The first Prophet who has left any definite prophecy concerning the dispersion of the Jews and their ultimate restoration in Palestine is the earliest of the Prophets, Moses (Leviticus xxvi. 32 et seq.) :

“And I will bring the land into desolation; and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste. . . . And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.”

Here we have a promise not to abhor or utterly destroy the Jewish people, but to remember the covenant which God made with their ancestors. We find the purport of this covenant in Genesis xiii. 14:

“And the Lord said unto Abram. . . . Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever.”

Can it be said that this covenant will be remembered, if the Jewish people is to continue dispersed, and is to be *for ever* excluded from the land here spoken of? As to the return from Babylonian captivity, that will not answer the intention of the covenant at all. For to restore a small part of the Jewish people to its own land for a few generations, and afterwards disperse it among all nations for many times as long, without any hope of return, cannot be the meaning of giving that land to the seed of Abram *for ever*.

Again we read in Deuteronomy (iv. 27 et seq.):

“And the Lord shall scatter you among the nations. . . . But if from hence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice: (for the Lord thy God is a merciful God); He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them.”

This prophecy relates to the covenant granted to Abraham in Genesis xiii., as is shown by verse 31, which refers to God not forgetting the covenant sworn with “thy fathers,” and confirms again the return to Palestine, and its possession for ever.

Deuteronomy xxx. (1 et seq.) is equally explicit:

“And it shall come to pass, when all these things are come

upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul : That then the Lord thy God shall turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee : and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and He will do thee good, and multiply thee above thy fathers."

Among the "things which should come upon them," which are described at large in the two preceding chapters, it is particularly said, Chapter xxviii. verse 64: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Observe further, verse 5, that the Lord promises *to do them good and to multiply them above their fathers*, and these promises do not appear to have been fulfilled during the time of the Babylonian captivity, or after the return from Babylon (xxviii. 7-8).

These promises give to the religion of Israel a distinctive peculiarity ; they mark it as the religion of this particular nation. In religion the ancient Hebrew included reliance upon God's promises. The relation of man to God is one of dependence ; but a relation of dependence involves mutual obligations, those of the dependent to his superior, those of the superior to the dependent. The ancient Hebrews frankly recognize this reciprocity and obligation between God and Israel. This is the idea of the Covenant or Testament. This reciprocity of obligation between God and Israel is accompanied by explicit promises and pledges on His part to Israel. And these promises give to Israel's religion another distinctive national peculiarity. Israel's religion looks forward, it appeals to hope, it is an incentive to progress. The golden age of the ancient Hebrew was in the future ; that of other nations in the past. Despairing of the present and heedless of the future, the nations of antiquity gloried in their past, in which they saw the perfection of all happiness, social and national.

The Jewish Assimilationists of to-day, like the Hellenists at the time of national disintegration and decay before the destruction of the Second Temple, are inclined to treat Judaism, or

at least national Judaism, in this pagan manner; they would not deny the fact that the Jews have been a nation, they glory in the past history of the Jews, but they have no faith in a future for the Jews of restored glory. They do not think that in literal fact the Law shall go forth from Zion and the word of the Lord from Jerusalem. Zion and Jerusalem are to them only of an antiquarian interest as the cradle of their race. Its future is in New York or Moscow. This conception is thoroughly pagan. They want, by denationalizing Judaism, to make it an isolated theology, to shut it up as in a sacred shrine, into which it is irreverent to gaze, and to deprive it of its proper use in intensifying the Jew's spiritual life. Judaism looks for national happiness, not in a past golden age, but in the future. This anticipatory quality, this forward looking, based on the promises of God who is a covenant-maker and a covenant-keeper, appears in the very earliest teachings of the Jewish people. This note of promise is sounded throughout the Bible; this attitude of expectancy characterises Judaism in all stages of the national history. God's promises are all conditional; they are parts of a mutual covenant. The conditions are not fulfilled by Israel, and therefore the rod of the oppressor is not broken. Jerusalem is destroyed and Judah is carried into captivity; but the promise still abides, though its form changes. It is now a promise of restoration, a remnant shall be saved and "they shall know me from the least unto the greatest." (Jer. xxxi, 1-9, 31-34.) The promise is sometimes the establishment of a kingdom not yet existing, sometimes the deliverance of a kingdom surrounded by enemies, sometimes the restoration of a kingdom apparently utterly destroyed. But the fundamental message is the re-union of Israel with its land.

Indeed, we may go further and say that if the history of the Jews in the Bible be compared with the early history of other peoples, it appears as the great purpose of the Bible to show that the welfare or misfortune of a people is not dependent on arbitrary chance or capricious favour, but on the justice and order of the national life. The Jews were to prosper if they obeyed God's law, and to be punished if they disobeyed it. Those who believe in the eternal scattering of Israel as a providential arrangement intended to spread light among the Gentiles, are inventing a new Bible, in which Israel was not punished for her sins, in which Israel's repentance is not followed by the reward of restoration to its own land.

The fundamental idea of Moses is the future of the Jewish

nation and the possession of the land for ever. This cannot be explained away by sophistry. In vain some Jews declare: We are not nationalist Jews; we are religious Jews! What is the Jewish religion if the Bible is not accepted as an Inspired Revelation? It is strange and sadly amusing that some Jews, adherents of the monotheistic principle, describe themselves as Germans, Magyars, and so on, "of the persuasion of Moses." If this is not blasphemy, it is irony. The real Moses, the Moses of the Pentateuch, brands the dispersion of the people as a curse, and his whole religious conception, with all the laws, ceremonies, feasts, and symbols, is built on the basis of the covenant with the patriarchs, a covenant immovable and unalterable. No matter whether Jews call themselves religious or nationalist; the Jewish religion cannot be separated from nationalism unless another Bible is invented.

The Prophets promise that the land of Israel, the soil of Palestine, shall be fertile and bear large harvests. The national hope is a hope of agricultural prosperity. The Jews were originally a nation of small peasant proprietors. The land, at the present day dry and sterile from want of water, was in Biblical times proverbial for its fertility, "a land flowing with milk and honey." Near the coast were the extensive cornfields of the lowlands (Shephelah); to the south were the rich pasture-lands of Judah. But the agricultural industry was waning in the age of the great prophets. Constant wars had too often devastated the country, and well-nigh paralysed agricultural enterprise. The crops, too, very frequently suffered from natural disasters, locusts, mildew, and drought. Moreover, the old hereditary system of land tenure was breaking down, even in the more conservative northern kingdom. The land was passing out of the old families into the hands of large mercenary-minded proprietors—men who, in the scathing language of the prophets, ground the face of the poor, and sold the needy for a pair of shoes. (Isa. iii. 15; Amos ii. 6.)

In contrast with such a state of things, a time of unexampled, if not even miraculous, agricultural prosperity was foretold by almost every prophet in succession. In the Book of Amos, the herdman of Tekoa, it is not surprising to find such a promise forming the most conspicuous feature of that one vision of national hope with which the Book closes. "Behold, the days come, saith God, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine and all the hills shall melt."

(Amos ix. 13.) But we should not have expected such promises of rural blessedness in the townsman and polished courtier, Isaiah. And yet we do find them frequently enough. Thus, in contrast to the famine which should be sent as a punishment on the luxury of the men and the immodest vanity of the women, he foretells a day when "the shoot of God shall be beautiful and glorious, and the fruit of the land excellent and comely for them that are escaped of Israel." (Isa. iv. 2.)

Later on, in xxx. 23, 24, in the midst of that strange succession of Messianic hopes, which bursts upon our view so suddenly after the denunciations in the earlier part of the chapter, he draws a picture of rural life, in which corn would be so abundant that even the oxen and young asses that ploughed the land would be fed on the very choicest meal.

The melancholy Jeremiah and the stern Ezekiel both find room for the same theme; Jeremiah, in the only complete picture which he draws of post-captivity life (chap. xxxi.) foretells that the virgin daughter of Israel shall again plant "vineyards upon the mountains of Samaria" (5), and describes how the people in Zion "shall flow together unto the goodness of God, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd" (12). In a somewhat similar strain, Ezekiel (xxxvi. 30) promises to the land the fertility of Paradise: "I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations;" so that they that passed by would say, "This land that was desolate has become like the Garden of Eden" (35). The same thought is repeated by Isaiah in chapter li. 3: "For God hath comforted Zion; He hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of God." But figures of this kind are so often employed by him metaphorically, that to press the literal meaning of the words would be, perhaps, to ignore the poetry of the passage. Yet it seems probable that a promise of natural productiveness is at least included. In chap. lxxv. 21, 22, one of the privileges of the "new heavens and the new earth" is that the people would be able to plant vineyards, and eat the fruit themselves, instead of its falling a prey to their enemies (cf. lxii. 8, 9). Finally, in the last stage of Hebrew prophecy, the priestly prophet Malachi promises the richest agricultural blessings on the condition that men will give God the tithes which he claims: "Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith,

saith the God of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you happy; for ye shall be a delightful land, saith the Lord of hosts." (Mal. iii. 10-12.) Many other examples of the kind might be added, if necessary. The point here contended for is not merely that the several prophets foretold at different periods future seasons of plenty, but that in almost every instance the promise is so blended with other Messianic thoughts, that it clearly formed an essential part of the prophet's great future hope.

A second common feature among the material blessings of the promised future is the enormous increase of the population. This was a hope which had its roots in the early history of the people. When Hosea foretold (i. 10) "that the number of the Children of Israel should be as the sand of the sea, which cannot be measured or numbered," he was but echoing the promise to Abraham in Gen. xxii. 17. Other prophets express the same thought by various figures. Thus, *e.g.*, Isaiah in chap. liv. 1-8, compares Jerusalem desolated during the captivity to a barren woman who is suddenly blessed with children: "Sing, O barren, thou that didst not bear; break forth into singing and cry aloud thou that didst not travail with child: for more are the children of the desolate than the children of the married wife saith God." In Isa. xlix. 20, 21, there is a somewhat similar thought of a bereaved mother finding herself surrounded by children so numerous that their home is not sufficient for them.

These prophecies prepare us for the still bolder figures which describe the sudden springing up of the people in the redeemed Israel as a resurrection from the dead. The best known example is the striking vision of the dry bones in Ezek. xxxvii. The Prophet, it is true, himself apparently explains this revival into a new and vigorous life of the people, who were dead and buried, as it were, in Babylon.

"Then he said unto me, 'Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried up, and our hope is lost: we are clean cut off. Therefore prophesy, and say unto them, Thus saith the Lord God: Behold, I will open your graves, and cause you to come up out of your graves. O my people, and I will bring you into the land of Israel.'"

But this last verse seems to imply some further meaning, which is certainly suggested by the general character of the description. Great stress is laid, for example, on the fact that the bones are very many, "and that when they are restored to life they become an exceeding great army."

The same idea is expressed rather differently by the somewhat earlier prophet to whom we owe that unique prophecy, Isa. xxiv.-xxvii. In xxvi. 13-19, there is a strong contrast between the utter and hopeless destruction of Israel's enemies and the sudden increase of their own people. Then follows a description of the half-desperate yearnings of the people which should precede the fulfilment of this promise. They are compared to the agonising, but for a long time fruitless, birth-throes of a travailing woman.

It is a favourite claim of the modern school of Jewish reform that their Judaism is "Prophetic Judaism," in opposition to the Judaism of orthodox Jews, who lay particular stress upon the Talmud. But what do the prophets teach?

The next prophecy in order of time to that of Moses is that of Joel, who began to prophesy to the Kingdom of Judah about 800 B.C.E. Joel said:—

(Joel ii. 18, 19.) "Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the heathen."

(iii. 1, 17, 20.) "For, behold, in these days and in that time, when I shall bring again the captivity of Judah and Jerusalem. . . . So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain; then shall Jerusalem be holy. . . . Judah shall dwell for ever, and Jerusalem from generation to generation."

Amos lived in the days of Jeroboam, the son of Joash, King of Israel, and prophesied about 787 B.C.E. Amos said:—

(Amos ix. 14, 15.) "And I will bring again the captivity of My people of Israel, and they shall build the waste cities and inhabit them. . . . And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them, said the Lord thy God."

Hosea prophesied about the year 785 to the Kingdom of Israel in the days of the same Jeroboam. Hosea said:—

(Hosea iii. 4, 5.) "For the children of Israel shall abide

many days without a king and without a prince. . . . Afterwards shall the children of Israel return, and seek the Lord their God, and David their King. . . .”

This prophecy, being given to the Kingdom of Israel in particular, cannot be applied to the return of Judah from Babylon.

Isaiah was the first of the four who are called the greater prophets. He prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, about the year 760 B.C.E. Isaiah said:—

(Isaiah xi. 11 et seq.) “And it shall come to pass in that day, the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”

This prophecy alone is sufficiently definite with regard to a second restoration of Israel (as appears by the 11th verse) even if there were no other to be found.

In the later chapters of Isaiah, the prophecies may be called the song of songs of the restoration of Israel.

(Isaiah lx. 4, 8, 9.) “Lift up thine eyes round about and see; all they gather themselves together, they come to thee; thy sons shall come from far and thy daughters shall be nursed at thy side . . . Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God; and to the Holy One of Israel, because He has glorified thee.”

(lxvi. 22.) “For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall you and your name remain.”

Micah (in the days of Jotham, Ahaz, and Hezekiah, kings of Judah) about 750 B.C.E., said:—

(Micah ii. 12.) “I will surely assemble, O Jacob, all of

thee, I will surely gather the remnant of Israel; I will put them together. . . .”

(iv. 6, 7.) “In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever.”

(vii. 20.) “Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.”

Here we meet again the covenant of Truth and Mercy sworn unto Abraham, that the land Abraham then stood upon should be given to him and to his seed for ever.

Zephaniah, who prophesied in the days of Josiah, about 630 B.C., said:—

(Zephaniah iii. 20.) “At that time will I bring you again . . . for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes.”

Jeremiah, who began to prophesy in the days of Josiah, king of Judah, about 629 B.C.E., said:—

(Jeremiah iii. 18.) “In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.”

(xxiii. 6.) “In his days Judah shall be saved, and Israel shall dwell safely.”

(xxxi. 35, 36.) “Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel shall also cease from being a nation before me for ever. . . .”

(xxxiii. 24 et seq.) “Considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob. . . .”

(xlii. 27.) “But fear thou not, O My servant Jacob, and be not dismayed, Israel; for, behold, I will save thee from afar

off, and thy seed from the land of captivity ; and Jacob shall return, and be in rest and at ease, and none shall make him afraid."

Ezekiel prophesied in the land of the Chaldeans, about 595 B.C.E.

In chapter xxxvi. he describes the restoration of Judah and Israel in words so plain and clear that nobody could possibly mistake them, and in the next chapter, by the wonderful vision of dry bones reviving, he shows that, however unpromising the state of Israel may seem, while they are dispersed through the world, yet will God most certainly effect the reunion of the tribes which is here foretold, and then :—

(xxxvii. 26.) "I will make a covenant of peace with them ; it shall be an everlasting covenant with them ; and I will place them and multiply them and will set my sanctuary in the midst of them for evermore."

Chapters xxxviii. and xxxix. give a most circumstantial description of the return, which excludes the possibility of an allegorical explanation.

Obadiah, who prophesied about 587 B.C.E., said :—

(Obadiah i. 17, 20). "But upon Mount Zion shall be deliverance, and there shall be holiness ; and the house of Jacob shall possess their possessions. . . . And the captivity of this host of the children of Israel shall possess that of the Canaanites"

Haggai and Zechariah prophesied to those that had returned from captivity about the year 520 B.C.E. Both had the idea of a great future restoration. Zechariah said :—

(Zechariah viii. 13.) "And it shall come to pass that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing : fear not, but let your hands be strong."

(x. 10.) "I will bring them again also out of the land of Egypt, and gather them out of Assyria ; and I will bring them into the land of Gilead and Lebanon ; and place shall not be found for them."

Malachi (about 397 B.C.E.), said :—

(Malachi iii. 12.) "And all nations shall call you blessed ; for ye shall be a delightsome land, saith the Lord of hosts."

Daniel's prophecies relate not only to the affairs of Judah and Israel, but also to the various monarchies and kingdoms that are to arise successively in the world. He predicts in chapter ii. 44 the national future of *the people of the saints of the Most High* (vii. 22), which signifies the people of Israel, that they

shall enjoy a kingdom and dominion under heaven, *i.e.*, upon earth, which shall be an everlasting kingdom, and shall never be destroyed; *and the kingdom shall not be left to other people.* The same fundamental belief is expressed in xii. 1 “ . . . and that time thy people shall be delivered.”

There is not a trace of mystical allegory or nebulous generalities in all these teachings of the Torah and our Hebrew prophets. Besides the divine prophetic spirit, the human touch as real and sympathetic as it can be—with never a smack of the sentimental—penetrates and vitalises every word. In simple style and with admirable clearness they fixed for ever the unalterable Jewish national unity and its indissoluble connection with the land of Israel.

This, if anything, is that Judaism which has been preached from Moses to Malachi, and from Malachi down to our own times. Synagogues, services, religious schools, congregations, federations of congregations, with their machinery of organisation—for what do they exist, and why are we devoting our energies to their maintenance, if not for perpetuating and developing these aspirations and beliefs? The great idea of Jewish unity, the destiny ahead of the Jewish people in connection with the land of Israel, conceived during thousands of years of pain and trouble, cleansed and purified by the blood of glorious martyrs, heroes of a great human and national ideal, is the cornerstone of Jewish faith, the veritable keystone of the arch without which the structure would tumble into fragments.

The universalism of the prophets is always closely connected with faith in their own people. It is not a vague humanitarianism in which all distinctions of language, race, frontier and nationality come to an end. The Temple in Jerusalem is not in their prophecies deprived of its sanctity in order that the Spirit of God may descend everywhere: it is that Temple which is to become a House of Prayer for all peoples. The choice of Israel is not annulled in order that an equal inspiration may be given to all peoples, but the other Nations are to go up to Mount Zion in order to learn from the people with whom a new covenant is to be made and into whose very hearts the Law of God is to be placed. Universalism is yoked to Nationalism, and a distinct choice of one people and one land as peculiarly sacred is assumed in the midst of the very age which shall see the rule of the one God extend over all the earth. To set up “prophetic Judaism” as justifying the abolition of all that points to the return of the Jews, in the light of day, upright, to

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